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Historical.

CONSTITUTION AND CANONS OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

[Continued from page 249.]

CANON XXXVIII.

OF A MINISTER DECLARING THAT HE WILL NO
LONGER BE A MINISTER OF THIS CHURCH.

The first canon under this title was the second
of 1817.

1817. If any minister of this Church shall declare to the bishop of the diocese to which he belongs, or to any ecclesiastical authority for the trial of clergymen, or, where there is no bishop, to the Standing Committee, his renunciation of the ministry, and his design not to officiate in future, in any of the offices thereof; it shall be the duty of the Bishop, or, where there is no bishop, of the Standing Committee, to record the declaration so made. And it shall be the duty of the Bishop to admonish or to suspend him, and to pronounce and record in the presence of two or three clergymen, that the person so declaring, has been admonished, or suspended, or displaced from his grade of ministry in this Church. In any diocese in which there is no Bishop, the same sentence may be pronounced by the Bishop of any other diocese, invited by the Standing Committee to attend for that purpose. In the case of displacing from the ministry as above provided for, it shall be the duty of the Bishop to give notice thereof to every Bishop of this Church, and to the Standing Committee in every diocese wherein there is no Bishop.

The next canon was the seventh of 1820, as follows:

1820. If any minister of this Church shall declare to the Bishop of the diocese to which he belongs, or to

any Ecclesiastical authority for the trial of clergymen, or, where there is no bishop, to the Standing Committee, his renunciation of the ministry, and his design not to officiate in future in any of the offices thereof; it shall be the duty of the Bishop, or, where there is no bishop, of the Standing Committee, to record the declaration so made. And it shall be the duty of the Bishop to admonish, or to suspend him, or to displace him from his grade in the ministry, and to pronounce and record, in the presence of two or three clergymen, that the person, so declaring, has been admonished, or suspended, or displaced from his grade in the ministry in this Church. In any diocese, in which there is no bishop, the same sentence may be pronounced by the bishop of any other diocese, invited by the Standing Committee, to attend for that purpose. In the case of displacing from the ministry, as above provided for, it shall be the duty of the Bishop to give notice thereof to every Bishop of this Church, and to the Standing Committee in every diocese, wherein there is no Bishop.

The second canon of 1817, is hereby repealed

Under this canon occurred a case which underwent long and serious consideration by the Standing Committee of the diocese of New-York, acting at the Bishop's request, as his council of advice. The facts of the case were these: 'Sometime between the conventions of New-York, held in the years 1825 and 1826, a Mr. Harrison was ordained deacon by Bishop Hobart, who reported the same to the convention of the last named year.

In 1827, the Bishop, in his report to the convention, used this language: 'The Rev. Joshua L. Harrison removed on account of his health to England. He has since signified to me his relinquishment of the ministry, and of course, under the canon in such case provided, is displaced therefrom.'

In 1833, Mr. Harrison wrote to Bishop B. T. Onderdonk, the successor of Bishop Hobart, stating that his relinquishment of the ministry, arose from despondency and depression of spirits, occasioned by ill health, and earnestly entreating, if not irrecoverably debarred by the laws of the Church, to be permitted to resume the exercise of ministerial duties.

The Bishop of New-York, fully appreciating the

importance both to the Church and Mr. Harrison, of a correct determination on this application; and being reminded by the application itself, that at the time of Mr. Harrison's relinquishment, he (the bishop, then being a presbyter of New-York) entertained doubts whether Bishop Hobart had fully complied with the canon; took the case into consideration.

The view entertained by Bishop Onderdonk was substantially this:

1. That this canon was one so serious in its consequences to the clergyman, that a strict and literal compliance with all its provisions was essential.

2. That merely stating the fact of relinquishment in the address of Bishop Hobart to the Convention, and his reading the same to that body was not "to pronounce and record," the displacement, within the meaning of the law.

3. That merely sending a copy of the printed journal of the Convention, containing the address, to each of the Bishops, was not giving such "notice to every Bishop of this Church," as the canon required.

There was no evidence of the relinquishment and displacement except that already laid before the reader. Bishop Onderdonk caused diligent search to be made among Bishop Hobart's papers but no record of the fact in question was found, nor indeed any journal of his Episcopal transactions. Inquiry was made of the clergy who were in New-York, at the time Mr. Harrison's letter was received, but none remembered ever having been specially summoned by Bishop Hobart, as witnesses to the displacement; nor did they know of any record or publication, save the writing and reading of his address by the Bishop.

On the one hand therefore, there was the evidence from printed documents only as we have stated; and which Bishop Onderdonk did not deem sufficient to prove a strict compliance with the canon: and on the other, it was a question, inasmuch as the fact of relinquishment was proved by Mr. Harrison's own letter asking for restoration, and the fact of displacement was stated in Bishop Hobart's address, how far it was a *presumption* not now to be disturbed, that *all necessary legal formalities* (to make an effectual displacement, under the canon referred to by Bishop Hobart, as his guide in the transaction) *had been, by him, complied with.*

In this state of things, the Bishop asked the advice of his Standing Committee, and the matter was referred to two members of the Committee, gentlemen of the bar of high and deserved reputation.

This sub-committee reported it as their opinion,

1. That the serious character and consequences of such a proceeding as a renunciation of the ministry, did give increased importance to the formal-

ities prescribed by canon, for its accomplishment.

2. That though Bishop Hobart's address was silent as to the *form* of Mr. Harrison's renunciation, yet, if *all the subsequent proceedings were shown to be regular*, a valid renunciation might be presumed, on the ground that the Bishop would not have acted in the case, unless it had been duly and properly brought under his cognizance.

3. As to the evidence of displacement, the canon contemplated the summoning of "two or three clergymen," by the bishop, for a specific purpose, viz. :—to become *witnesses* to the recording and pronouncing of an official sentence, or decree of displacement.

4. None of the clergy attending the Convention could have supposed themselves called together for any such purpose; and in fact, they were not; their appropriate business being a very different one.

5. That the address of a Bishop to his convention was prescribed by canon, and related to the general concerns of the diocese, and was designed merely to give *information* of his Episcopal acts; but could by no fair rule, be considered as substantive acts of discipline, in the various cases which they might bring to the knowledge of the Convention.

6. Even if Bishop Hobart's address was to be deemed a *sentence* pronounced; recording it on the minutes of the Convention, was not such a recording as the canon required. The record demanded by the law, must be "some book or memorial, kept and preserved by or under the authority of the individual whose province it is to pronounce and record the sentence." The Journals of the Convention are kept by their secretary, and belong not to the Bishop, but to the Convention; they are in no sense records of the Bishop's official acts, in a case, which like this, did not require their consent and coöperation.

7. Mr. Harrison's renunciation having been voluntary, it was revocable by him, at any time before the legal recording and pronouncing of the sentence of displacement, and there being here no proper and sufficient evidence according to the canon, that the sentence had ever been pronounced and recorded, Mr. Harrison's application must be considered as a revocation of his previous renunciation; and he is consequently entitled to exercise his ministerial functions.

Upon this report, the Standing Committee, after long discussion, was equally divided in opinion as to the advice to be given to the Bishop. The clergy were opposed to the readmission of Mr. Harrison, the laity were for it.

The Bishop however permitted him to resume his ministerial functions, and upon subsequently submitting the case to the Bishops of Pennsylvania, New Jersey and North Carolina, they entirely concurred with him in opinion.

The next canon was the third of 1829.

1829. If any minister of this Church, against whom there is no ecclesiastical proceeding instituted, shall declare to the Bishop of the Diocese to which he belongs, or to any ecclesiastical authority for the trial of clergymen, or where there is no bishop, to the Standing Committee, his renunciation of the ministry and his design not to officiate in future in any of the offices thereof, it shall be the duty of the Bishop, or where there is no bishop, of the

Standing Committee, to record the declaration so made. And it shall be the duty of the Bishop to displace him from the ministry, and to pronounce and record in the presence of two or three clergymen, that the person so declaring has been displaced from the ministry in this Church. In any diocese in which there is no bishop, the same sentence may be pronounced by the Bishop of any other diocese, invited by the Standing Committee to attend for that purpose. In the case of displacing from the ministry, as above provided for, it shall be the duty of the Bishop to give notice thereof to every Bishop of this Church, and to the Standing Committee in every diocese where there is no bishop. And in the case of a person making the above declaration for causes not affecting his moral standing, the same shall be declared.

The viith. canon of 1820 is hereby repealed.

Under this canon, a minister laboring under mental alienation, made a renunciation. The bishop (at the solicitation of one of his presbyters) it is believed, made no formal record. Afterward the clergyman, restored to his right mind, was permitted to resume his duties. But had the bishop, ignorant of the derangement, recorded and pronounced the decree of degradation according to the canon, upon the restoration of the clergyman to reason, we presume it is not to be doubted that the degradation would be held to be of no force, inasmuch as the preliminary ground on which alone it must rest, under the canon, would be wanting: viz. a declaration made by the clergyman with a full understanding of his act and its consequences.

The last canon and that which is now the law, is the xxxviiith., of 1832.

1832. If any Minister of this Church, against whom there is no ecclesiastical proceeding instituted, shall declare to the Bishop of the Diocese to which he belongs, or to any ecclesiastical authority for the trial of clergymen, or where there is no bishop, to the Standing Committee, his renunciation of the ministry, and his design not to officiate in future in any of the offices thereof, it shall be the duty of the Bishop, or, where there is no bishop, of the Standing Committee, to record the declaration so made. And it shall be the duty of the bishop to displace him from the ministry, and to pronounce and record, in the presence of two or three clergymen, that the person so declaring, has been displaced from the ministry in this Church. In any diocese in which there is no bishop, the same sentence may be pronounced by the Bishop of any other diocese, invited by the Standing Committee to attend for that purpose. In the case of displacing from the ministry, as above provided for, it shall

be the duty of the Bishop to give notice thereof to every bishop of this Church, and to the Standing Committee in every diocese where there is no bishop. And in the case of a person making the above declaration for causes not affecting his moral standing, the same shall be declared.

In the case of Mr. Harrison already referred to, the Bishop in his letter, asking the advice of his council, proposed some other questions, under this canon; and the answers given thereto are here presented, not as an authoritative decision, but as the opinions of competent gentlemen after much careful deliberation.

The questions were these.

1. Whether in a letter addressed to the Bishop by one of his clergy, in reference to the ministry, this expression, "I have abandoned it forever," or words of similar import, might be considered such a declaration as was contemplated by this canon; or whether the declaration should be strictly conformable in words, to the language of the canon?

2. Whether the Bishop, (supposing such an expression as that above stated to be sufficient) in recording the declaration, should express it in the words actually used; or should make his record in the precise terms of the canon?

The Standing Committee replied that they were unanimous in the opinion,

1. That in all cases of renunciation, the Bishop should require of the renouncing clergymen, a written declaration under his hand, of a renunciation of the ministry, and also of his design not to officiate in future in any of its offices; and that this declaration should be in the very words of the canon.

2. That it was *indispensable*, that the Bishop's record of the declaration, should be *an exact and literal transcript of the original*

CANON XXXIX.

OF DEGRADATION FROM THE MINISTRY, AND OF PUBLISHING THE SENTENCE THEREOF.

On this subject the first canon passed was the third of 1792.

1792. Whenever a clergyman shall be degraded, agreeably to the canons of any particular Church in the Union, the Bishop who pronounces sentence, shall, without delay, cause the sentence of degradation to be published from every pulpit where there may be an officiating minister, throughout the diocese or district in which the degraded minister resided; and also shall give information of the sentence to all the bishops of this Church; and where there is no bishop, to the Standing Committee.

No change was made in this law, in the revision of 1808. It was reenacted *verbatim*, as canon xxviiith. of that year.

1808. [In the words of the canon of 1792 given above.

In some of the other canons of the Church, which touch the matter of a severance from the ministry, the terms *deposition* and *displacing* are used. What precise import was attached to them, we do not know. Whether it was held that under any circumstances, a minister deposed or displaced, could be restored to the exercise of cleri-

cal functions, we cannot say: we believe the question never came up for consideration in our Church. In one instance we know that one of our most distinguished bishops (now dead*) looked upon displacing as precisely similar in its effects to degradation in every particular but one, viz., the imputation of a defect of moral character. Displacing he held to be proper, when there was a withdrawal or separation from the ministry for causes not affecting moral character. In all other cases, he held degradation to be the proper sentence. Thus when a clergyman of unimpeachable character, saw fit to relinquish his ministerial office from a conscientious belief, as he stated, that some of the views of the Church were erroneous; the bishop, after a most affectionate effort to convince him that he was wrong; *displaced* him from the ministry, but would not *degrade* him. The writer is not now certain whether the Bishop declared that the clergymen could never be restored to the ministry of the Church; but believes that he expressed the opinion that he could not.

The present law on the subject is canon xxxix. of 1832, in which it will be seen that all the distinctions of which we have spoken are abolished. 1832.

SECT. 1. When any minister is degraded from the holy ministry, he is degraded therefrom entirely, and not from a higher to a lower order of the same. Deposition, displacing, and all like expressions, are the same as degradation. No degraded minister shall be restored to the ministry.

SECT. 2. Whenever a clergyman shall be degraded, the Bishop who pronounces sentence shall, without delay, give notice thereof to every Minister and Vestry in the Diocese, and also to all Bishops of this Church, and where there is no Bishop, to the Standing Committee.

In the canons of the ancient Church, various terms are used to signify a removal from the ministry. Thus a clergyman is said to be *degraded*, *deprived*, *deposed*, *unordained*, *dis-ordained*, *reduced to lay communion*, etc., as may be fully seen in Bingham †. All these terms meant substantially the same thing. It is in accordance too with ancient usage to consider degradation from any of the degrees of the ministry, as a total removal from the office and authority of a clergyman, and not simply as a transfer from a higher to a lower degree. Our canon therefore, conforms to early usage on this subject in the first two sentences of the first section. When, however, it declares that no degraded clergyman shall ever be restored, it is a little more rigid than was the ancient Church. The rule in most instances is doubtless a proper one; and yet it is easy to imagine cases where it would be great hardship not to relax it. Suppose a clergyman at one time of his life to preach unsound doctrine, to be admonished and counselled by his bishop, and yet obstinately to persist, and finally, after a fair trial, to be degraded. Suppose the same man, afterward, brought by the grace of God, to see his error, and with the deepest penitence to mourn over it; suppose him willing, in the face of the world, with unfeigned humility and sorrow, to acknowledge that he had misled men by teaching false doctrine, and earnestly to implore permission, as a preacher of God's truth, to remedy as far as he could, the evil he

had done, by giving to his fellow creatures different instruction. Would it not be for the interest of truth and the Church, supposing the man to be penitent, to permit him to do it? Might not the poor creature hope for forgiveness, through the blood of his Saviour, for the wrong he had done? And if God will show him mercy, shall God's Church refuse to do it? If Christ forgave Paul the persecutor, shall Christ's followers deny pardon to a penitent brother, who is ready now to preach the faith which once he condemned? Might not this law be somewhat modified? It was not so strict in the ancient Church. True, the instances were, very properly, rare, in which the restoration of a degraded clergyman was permitted; but it was permitted under peculiar circumstances, and this serves to show that the rule was not inflexible. The Council of Nice restored the Novatian clergy when they were willing to return to the bosom of the Catholic Church. So too the African bishops restored the Donatists. These, it is truly said, were cases of schism; it matters not; if schism may be truly repented of and abandoned, so also may heresy.

By the second section of this canon, provision is made for giving publicity to the fact of degradation. There is, however, no prescribed ceremony in the act of degradation. A public announcement of the fact by the bishop, is, so far as we know, all that has ever been done. It is all that is necessary we think. In ancient times, the degradation of a clergyman was a solemn act consummated by many striking ceremonies. The person to be degraded was brought in before the bishops, having on his sacred robes, and having in his hand a book or sacred vessel, or other instrument or ornament appertaining to his order, as if he were about to officiate in his function. Then the bishop, publicly, took away from him, one by one, the said instruments and vestments belonging to his office, saying to this effect: This and this we take from thee, and do deprive thee of the honor of priesthood; and finally, in taking away the last sacerdotal vestment, saying thus: "By the authority of God Almighty, the Father, the Son, and the Holy Ghost, and of us, we do take from thee the clerical habit, and do depose, degrade, despoil and deprive thee of all order, benefit and privilege of the clergy."

And this seemeth (says one of our authorities,) to have been done in the most disgraceful manner possible; of which there seem to be some remains in the common expression of *pulling a man's gown over his ears*.*

This ceremony doubtless obtained, because at the time of its introduction, something was necessary to make the degradation public; the printing press was unknown. Men's eyes were spoken to, but not by means of types. We cannot leave it without remarking that it was as blasphemous as it was undignified, and that nothing but the superstitious hold which prelatial cunning had acquired over the minds of men, would ever have induced any man who was fit to be a priest to submit to it. It must have been edifying to the piety of the common people to hear the bishop modestly put himself, in the business, on a footing of authority with God Almighty: and their devotion must have been sublimated, when they saw their ghostly father employing his holy hands in the dignified work of pulling the gown over the poor presbyter's head. But if it neither elevated piety nor excited devotion, it probably did what the ghostly father thought was better, in inspiring an awful dread of falling under ecclesiastical censure.

CANON XL.

OF A CLERGYMAN IN ANY DIOCESE CHARGEABLE WITH MISDEMEANOR IN ANY OTHER.

The second canon of 1792 was the first enactment on this subject.

1792. If a clergyman of the Church in any diocese or district within this Union, shall, in any other diocese or district, conduct himself in such a way as is contrary to the rules of this Church, and disgraceful to his office; the bishop, or if there be no bishop, the Standing Committee shall give notice thereof to the ecclesiastical authority of the diocese or district to which such offender belongs, exhibiting with the information given, the proofs of the charges made against him.

It is a very ancient rule in the Church that the discipline of an offending clergyman belongs to his own bishop; and at an early period, laws were made prohibiting one bishop from meddling with concerns that belonged to another. This canon rests therefore on old precedents. In 1808 this canon was reenacted in the same words. It is the twenty-eighth of the revision made in that year.

1808. If a clergyman of the Church in any diocese or district within this Union, shall, in any other diocese or district, conduct himself in such a way as is contrary to the rules of this Church, and disgraceful to his office; the bishop, or if there be no bishop, the Standing Committee shall give notice thereof to the ecclesiastical authority of the diocese or district to which such offender belongs, exhibiting with the information given, the proofs of the charges made against him.

Thus the law continued until changed by Canon XL. of 1832, which is now in force.

1832. SECT. 1. If a clergyman of the Church, in any diocese within this Union, shall, in any other diocese, conduct himself in such a way as is contrary to the rules of this Church, and disgraceful to his office, the bishop, or if there be no bishop, the Standing Committee, shall give notice thereof to the ecclesiastical authority of the diocese to which such offender belongs, exhibiting, with the information given, the proof of the charges made against him.

SECT. 2. If a clergyman shall come temporarily into any diocese under the imputation of having elsewhere been guilty of any crime or misdemeanor, by violation of the Canons, or otherwise, or if any clergyman while sojourning in any diocese shall misbehave in any of these respects, the bishop, upon probable cause, may admonish such clergyman, and forbid him to officiate in the said diocese. And if, after such prohibition, the said clergyman so officiate, the bishop shall give notice to all the clergy and congregations in said diocese, that the officiating of the said clergyman is, under any

* Bishop Ravenscroft. † Lib. iv. Cap. iv.

* 2 Burns' Ecc. Law, 125. 2 Gibson's Codex, 1104.

and all circumstances, prohibited; and like notice shall he give to the bishop, or if there be no bishop, to the Standing Committee of the diocese to which the said clergyman belongs. And such prohibition shall continue in force until the bishop of the first-named diocese be satisfied of the innocence of the said clergyman, or until he be acquitted on trial.

Under the first section of this canon, a case may arise not entirely free from difficulty. Suppose a clergyman, a mere visitor in a diocese, should violate some canon of that diocese, there being no such canon in his own; and suppose a penalty is annexed to the violation of that canon by the diocese in which he offends; if he be presented to his own bishop to be tried; how far is the accused bound to know the canons of a diocese to which he does not belong? And if he be bound to know them and is convicted of having violated them, shall he be punished by the infliction of the penalty attached to the canon of a diocese to which he does not belong, and to which he never promised obedience? As to the first of these questions, we respectfully submit in answer, that the clergyman is bound to know the canons of the diocese, in which he may be sojourning. Especially should he inform himself before he undertakes to perform any official act. A diocese might be thrown into endless confusion, and a bishop would seek in vain to enforce obedience among his own clergy, if every visiting brother is at liberty to intrude, and plead ignorance of the law for his violation of it. As to the second question, to us it seems, that a clergyman convicted of having violated in another diocese, a canon which has a penalty attached to it, is not of course and necessarily to be punished by the infliction of that particular penalty. His own bishop may indeed think the penalty a very proper one, and therefore may inflict it *by the authority of himself and his own convention*; but he may also think it unfit, and his right of disciplining his own clergy is not thus indirectly to be taken out of his hands. The well being of the Church depends very much on upholding the just rights of each diocesan within his own limits; if such rights be not upheld, one great advantage of diocesan episcopacy is lost. Beside, we must here clearly understand what the offence is, for which the visiting clergyman who has broken a particular canon of another diocese is tried: he is not called to account so much for the ill consequences which may result from the breaking of that canon, as he is for violating the great principle of a due respect for the lawful ecclesiastical authority of the region in which he is sojourning. Insubordination is his crime, rather than the violation of a particular measure founded on a particular policy.

As to the second section of the canon, its purpose is obvious enough. It is meant, primarily, to meet the case of an offender who flees from his own diocese, to avoid prosecution or punishment at home. If bad conduct prevents his employment where he is best known, it is intended that he shall not find a new situation where his character is not understood, or where he has yet done nothing for which he can be punished. Hence the bishop of the diocese to which he flees, may forbid him to officiate. He must do this "upon probable cause" however, and if it be asked, who is to be the judge of such probable cause, we answer, the bishop.

CANON XLI.

OF THE DUE CELEBRATION OF SUNDAYS.

The fourteenth of 1789, was the first canon on this subject.

1789. All manner of persons within this Church shall celebrate and keep the Lord's day, commonly called Sunday, in hearing the word of God read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation.

This continued until 1808 when, with a slight verbal alteration, it was re-enacted as follows:

1808. All persons within this Church shall celebrate and keep the Lord's day, commonly called Sunday, in hearing the word of God read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation.

This continued until 1832, when it was incorporated, in the same words, in the revision of that year, being the 41st canon.

1832. [In the words of the canon of 1808, given above.]

This law was made for all the members of the Church, clerical and lay; a clergyman would not be permitted to violate it with impunity; we never heard of its being enforced as against a layman. Have they different paths to Heaven?

[TO BE CONTINUED.]

Practical Christianity.

EXCERPTA.

THE PROGRESS OF RELIGIOUS SENTIMENT.

THE canes of Egypt, when they newly arise from their bed of mud and slime of Nilus, start up into an equal and continual length, and are interrupted but with few knots, and are strong and beauteous, with great distances and intervals; but when they are grown to their full length they lessen into the point of a pyramid, and multiply their knots and joints, interrupting the fineness and smoothness of its body. So are the steps and declensions of him that does not grow in grace; at first when he springs up from his impurity, by the waters of baptism and repentance, he grows straight and strong, and suffers but few interruptions of piety, and his constant courses of religion are but rarely intermitted, till they ascend up to a full age, or towards the ends of their life: then they are weak, and their devotions often intermitted, and their breaches are frequent, and they seek excuses, and labor for dispensations, and love God and religion less and less, till their old age, instead of a crown of their virtue and perseverance, ends in levity and unprofitable courses; light and useless as the tufted feathers upon the cane, every wind can play with it and abuse it, but no man can make it useful. When, therefore, our piety interrupts its greater and more solemn expressions, and upon the return of the greater offices and bigger solemnities we find them to come upon our spirits like the wave of a tide, which retired only because it was natural so to do, and yet came farther upon the strand at the next rolling; when every new confession—every succeeding communion—every time of separation, far more solemn and intense

prayer is better spent, and more affectionate, leaving a greater relish upon the spirit, and possessing greater portions of our affections, our reason, and our choice; then we may give God thanks, who hath given us more grace to use that grace, and a blessing to endeavor our duty, and a blessing upon our endeavour.

Every man hath his indiscretions and infirmities, his arrests and sudden incursions, his neighbourhoods and semblances of sin, his little violences to reason, and peevish melancholy, and humorous fantastic discourses; unaptness to a devout prayer, his fondness to judge favorably in his own cases, little deceptions, and voluntary and involuntary cozenages, ignorances and inadvertences, careless hours, and unwatchful seasons. This happens more frequently in persons of an infant-piety, when the virtue is not corroborated by a long abode, and a confirmed resolution, and an usual victory, and a triumphant grace; and the longer we are accustomed to piety, the more unfrequent will be the little breaches of folly, and a returning to sin. But as the needle of a compass, when it is directed to its beloved star, at the first addresses waves on either side, and seems indifferent in his courtship of the rising or declining sun, and when it seems first determined to the north, stands awhile trembling, as if it suffered inconvenience in the first fruition of its desires, and stands not still in full enjoyment till after first a great variety of motion, and then an undisturbed posture; so is the piety, and so is the conversion of a man, wrought by degrees and several steps of imperfection; and at first our choices are wavering, convinced by the grace of God, and yet not persuaded; and then persuaded, but not resolved; and then resolved, but deferring to begin; and then beginning, but, as all beginnings are, in weakness and uncertainty; and we fly out often into huge indiscretions, and look back to Sodom and long to return to Egypt: and when the storm is quite over, we find little babbings and unevenness upon the face of the waters, we often weaken our own purposes by the returns of sin; and we do not call ourselves conquerors, till by the long possession of virtues it is a strange and unusual, and therefore an uneasy and unpleasant thing, to act a crime.—*Bishop Taylor.*

I SEE that candle yields me small benefit at day, which at night much steads me: and I know, the cause is not because the candle's light was less at day, but because the day's light is less in the evening. As my friend's love to me, so mine to my friend may be at all times alike; but we best see it, when we most need it: and that, not because our love is then greater, but our want. Though then I welcome a courtesy according to my want, yet I will value a courtesy according to its worth. That my fortunes need not my friend's courtesy, is my happiness; should my happiness slight my friend's courtesy, it were my folly.—*Arthur Warwick.*

I SEE that candle makes small show in the day which at night yields a glorious lustre, not because the candle has then more light, but because the air hath then more darkness. How prejudicial then is that ambition, which makes me seem less than I am, by presuming to make me greater than I should be. They whose glory shines as the sparks amongst stubble, lose their light, if compared to the Son of glory. I will not seat myself higher than my place, lest I should be disgraced to an humility, but if I place myself lower than my seat,

I may be advanced to the honor of "friend, sit up higher." I had rather be exalted by my humility, than be brought low by my exaltation.—*Ibid.*

I SEE that candle which is as a sun in the darkness, is but as a darkness in the sun: the candle not more lightening the night's darkness, than the sun darkening the candle's light. I will take heed then of contention, especially with great ones. As I may be too strong for the weaker, so I must be too weak for the stronger. I cannot so easily vanquish mine inferiors, but my superiors may as easily conquer me. I will do much to be at peace with all men, but suffer much ere I contend with a mighty man.—*Ibid.*

I SEE when I follow my shadow it flies me, when I fly my shadow it follows me. I know pleasures are but shadows, which hold no longer than the sunshine of my fortunes. Lest then my pleasures should forsake me, I will forsake them. Pleasure most flies me when I most follow it.—*Ib.*

It is not good to speak evil of all whom we know bad: it is worse to judge evil of any who may prove good. To speak ill upon knowledge, shows a want of charity: to speak ill upon suspicion shows a want of honesty. I will not speak so bad as I know of many: I will not speak worse than I know of any. To know evil by others, and not speak it, is sometimes discretion: to speak evil by others, and not know it, is always dishonesty. He may be evil himself who speaks good of others upon knowledge; but he can never be good himself who speaks evil of others upon suspicion.—*Ibid.*

A BAD great one is a great bad one: for the greatness of an evil man makes the man's evil the greater. It is the unhappy privilege of authority, not so much to act, as teach wickedness, and, by a liberal cruelty, to make the offender's sin not more his own than others. Each fault in a leader is not so much a crime, as a rule for error: and their vices are made, (if not warrants, yet) precedents for evil. To sin by prescription, is as usual as damnable: and men run post in their journey, when they go to the devil with authority. When then the vices of the rulers of others are made the rules for vices to others, the offences of all great ones must needs be the greatest of all offences. Either then let me be great in goodness, or else it were good for me to be without greatness. My own sins are a burthen too heavy for me, why then should I lade myself with other offences.—*Ibid.*

To speak all that is true, is the property of fools; to speak more than is true, is the folly of — too many. He that spends all that is his own, is an unthrifty prodigal: he that spends more than his own, is a dishonest unthrift. I may sometimes know what I will not utter, I must never utter what I do not know. I should be loth to have my tongue so large as my heart, I would scorn to have my heart less than my tongue. For if to speak all that I know shows too much folly, to speak more than I know shows too little honesty.—*Ibid.*

It is the ambitious folly of too many to imitate rather greatness than goodness. They will sooner follow the example of their lord, than the precepts of their God. I will always honor greatness, I will only imitate goodness: and rather do good without a pattern, than commit evil in imitation. It is better to be saved without a precedent, than to be damned by example.—*Ibid.*

THERE is no security in evil society, where the good are often made worse, the bad seldom better; for it is the peevish industry of wickedness to find, or make a fellow. It is like they will be birds of a feather that use to flock together. For such commonly doth their conversation make us, as they are with whom we use to converse. I cannot be certain not to meet with evil company, but I will be careful not to keep with evil company. I would willingly sort myself with such as should either teach or learn goodness; and if my companion cannot make me better, nor I him good, I will rather leave him ill, than he shall make me worse.—*Ibid.*

THE HERO AS PROPHET.

FAULTS?—The greatest of faults, I should say, is to be conscious of none. Readers of the Bible above all, one would think, might know better. Who is called there, "the man according to God's own heart?" David, the Hebrew King, had fallen into sins enough; blackest crimes; there was no want of sins. And thereupon unbelievers sneer and ask, is this your man according to God's heart? The sneer, I must say, seems to me but a shallow one. What are faults, what are the outward details of a life; if the inner secret of it, the remorse, temptations, true, often baffled, never-ended struggle of it, be forgotten? Of all acts, is not for a man, *repentance* the most divine?

The deadliest sin, I say, were that same supercilious consciousness of no sin; that is death; the heart so conscious is divorced from sincerity, humility and fact, is dead; it is "pure" as dead dry sand is pure. David's life and history, as written for us in those Psalms of his, I consider to be the truest emblem ever given of a man's moral progress and warfare here below. All earnest souls will ever discern in it the faithful struggle of an earnest human soul towards what is good and best. Struggle often baffled, sore baffled, down as into entire wreck; yet a struggle never ended; ever with tears, repentance, true unconquerable purpose, begun anew. Poor human nature! Is not a man's walking, in truth, always that; "a succession of falls?" Man can do no other. In this wild element of a life, he has to struggle onwards; now faller, deep abased; and ever, with tears, repentance, with bleeding heart, he has to rise again, struggle again still onwards. That his struggle be a faithful unconquerable one: that is the question of questions.—*Carlyle.*

THE HERO AS MAN OF LETTERS.

WHAT of the world and its victories? Men speak too much about the world. Each one of us here, let the world go how it will, and be victorious or not victorious, has he not a Life of his own to lead? One Life; a little gleam of Time between two Eternities; no second chance to us forevermore! It were well for us to live not as fools and simulacra, but as wise and realities. The world's being saved will not save us; nor the world's being lost destroy us. We should look to ourselves: there is great merit here in the duty of "staying at home!" And on the whole, to say truth, I never heard of "world's" "being" "saved" in any other way. For the saving of the *world* I will trust confidently to the Maker of the world; and look a little to my own saving, which I am more competent to!—*Ibid*

"Virtue without talent, is a coat of mail without a sword; it may indeed defend the wearer, but not enable him to protect his friend.

We follow the world in approving others, but we go before it in approving ourselves.

The only things in which we can be said to have any property, are *our actions*. Our thoughts may be bad, yet produce no poison, they may be good, yet produce no fruit. Our riches may be taken from us by misfortune, our reputation by malice, our spirits by calamity, our health by disease, our friends by death. But our *actions* must follow us beyond the grave; with respect to them *alone*, we cannot say that we shall carry nothing with us when we die, neither that we shall go naked out of the world. Our actions must clothe us with an immortality, loathsome or glorious. These are the only *title deeds* of which we cannot be disinherited; they will have their full weight in the balance of eternity, when every thing else is as nothing; and their value will be confirmed and established by those two sure and sateless destroyers of all *other* earthly things, — Time and Death.—*Lacoin.*

SELF-EDUCATION.

Veracity is a part of justice; for as truth is the only true guide of activity, we ought to give it to our fellow creatures. We owe it to them for another reason; it is a blessing which belongs to all in common, and in which each one is particularly called to make others participate; because, by communication, so far from weakening the part which has fallen to his own lot, he strengthens it in a thousand ways. But such a duty can only be understood by a man who has begun to be sincere with himself; the well intentioned will, naturally, without effort or reflection, be true in social intercourse. Inspired, therefore, by love of excellence, we render public worship to truth, because we render inward homage to it; we respect it in the relations of society, not only because of the benefits which flow from it, and the rights which claim it, but because we venerate it in itself. The love of goodness and truth, naturally disposes one to openness; because it leaves no interest in disguising any thing. The great in soul are not great because they are separated from the generality of men; and if all should attain this eminent dignity, it would lose none of its value. What elevates the soul to greatness? Is loftiness of purpose and the generosity of the effort necessary to attain the object in view? Self-love is like an insect which may attach itself to the most beautiful plants, and wither them. Modesty adorns virtue, as bashfulness ornaments beauty. To be prepared to observe ourselves, we must consent to self-examination; and in order to live in self-communion, we must be at peace with ourselves; and virtue adorns and embellishes the internal dwelling-place, and calls us to it, and keeps us in it, by making it the residence of our true happiness.

There is, in truth, a profound and sincere sentiment in repentance; it freshens all the springs of the soul; it gives an insatiable desire to grow better. Sickness does not aspire more eagerly after health, than repentance aspires after virtue; it is an exile who longs for his native land; it is an orphan inquiring for his mother. Christianity has the incontestable glory of having formed, in all classes of society, and in the most humble conditions, as well as in the most elevated, the most accomplished models of perfection the world has ever offered. History shows no devotion more generous, no triumph over self more complete, than those peculiar to its records. It has pursued selfishness into its last asylum, and under all its forms; pride, vanity, self-love; and it alone, perhaps has suc-

ceeded in destroying it completely.—*From the French of M. Le Baron Degerando.*

To teach goodness is the greatest praise, to learn goodness the greatest profit. Though he be wisest that can teach, yet he that doth learn is wiser. I will not therefore be unwilling to teach, nor ashamed to learn. I cannot be so ignorant but I may teach somewhat, nor so wise but I may learn more. I will therefore teach what I know, and learn what I know not. Though it be a greater praise to teach than to learn, yet it is a lesser shame to learn than to be ignorant.—*Warwick.*

As there is a misery in want, so there is a danger in excess. I would therefore desire neither more nor less than enough. I may as well die of a surfeit as of hunger.—*Ibid.*

It is the apish nature of many to follow rather example than precepts: but it would be the safest course of all, to learn rather by precept than example. For there is many a good divine that cannot learn his own teaching. It is easier to say, this do, than to do it. When, therefore, I see good doctrine with an evil life, I may pity the one, but I will practise only the other. The good sayings belong to all, the evil actions only to their authors.—*Ibid.*

THE worldling's life is, (of all other) most discomfortable. For, that, which is his God, doth not always favor him; that which should be, never.—*Bishop Hall.*

THERE are three messengers of death: Casualty, Sickness, Age. The two first are doubtful; since many have recovered them both; the last is certain. The two first are sudden; the last leisurely and deliberate. As for all men, upon so many summons, so especially for an old man, it is a shame to be unprepared for death; for where other see they may die, he sees he must die. I was long ago old enough to die: but if I live till age, I will think myself too old to live longer.—*Ibid.*

I WILL not care what I have; whether much or little. If little, my account shall be less; if more, I shall do the more good, and receive the more glory.—*Ibid.*

I CARE not for any companion, but such as may teach me somewhat; or learn somewhat of me. Both these shall much pleasure me: (one as an agent, the other as a subject to work upon,) neither know I, whether more. For though it be an excellent thing to learn; yet I learn, but to teach others.—*Ibid.*

Education.

[For the Church Record.]

REMARKS ON POPULAR EDUCATION.

NUMBER XIV.

STATISTICAL VIEW OF ITS EFFECTS ON THE PUBLIC MORALS.

I have shown in previous numbers,—*first*, that the diffusion of knowledge and intellectual education has a tendency to change the form of vice; and, *secondly*, by comparing different countries with each other, that crime is not diminished, but increased, according to the population in those countries where education, that respects the intellect only, is the most universal. I now proceed, in the *third* place, to show, that by comparing the state of education with the amount of immorality

and crime, at different periods, in the same country, we shall be led to a similar result; we shall see, that with the increase of knowledge, dissociated from the teachings of the gospel, there is no decrease, but rather a decided increase of national crime. And to make the result the more satisfactory, I will select, for the comparison, two countries, in which education is the most universal, but dissociated from the Christian religion, and then place in immediate juxtaposition, two other countries, where education is equally diffused, and the religion of the gospel made the basis of it.

1st. Then, let us look at England, and compare her condition, as it respects education and crime, at different periods.

The system of education in England, it is well known—so far as it is national, (and all her grammar schools may be considered such, as well as the parish or poor schools,) is very much like our own. It does not to be sure formally expel religion by name, but it admits it, though in no particular form. That is to say; it allows it a *nominal* position in the schools, but, then, it is there only as *religion in general*, nothing definite or particular being taught. The prevailing system, for the poor, is the Lancasterian, of which, the Duke of Wellington declared, that by simply educating the intellect, it was “*only making so many clever devils.*” And of the whole system, a distinguished author, and member of Parliament says: “In the number of schools and of pupils, our account, on the whole, is extremely satisfactory. Where, then, do we fail? Not in the schools, but in the instruction that is given them: a great proportion of the poorer children attend only the Sunday schools, and the education of once a week is not very valuable; but, generally throughout the primary schools, nothing is taught but a little spelling, a very little reading, still less writing, the Catechism, the Lord's prayer, and an unexplained, unelucidated chapter or two in the Bible; add to these the nasal mastery of a hymn, and an undecided conquest over the rule of Addition, and you behold a very finished education for the poor.”

“Moral works, by which I mean the philosophy of morals, make no part of their general instruction; they are not taught, like the youth of Germany, to think—to reflect—so that goodness may sink, as it were, into their minds, and pervade their actions, as well as command their vague respect. Hence they are often narrow and insulated in their moral views, and fall easily, in after life, into their great characteristic error of considering appearances as the substance of virtues.”

“But literature alone does not suffice for education; the aim of that grave and noble process is large and catholic; it would not be enough to make a man learned; a pedant is proverbially a useless fool. The aim of education is to make a man wise and good. Ask yourself what there is in modern education that will fulfil this end. *Not a single moral science is taught; not a single moral principle inculcated.** Even in the dead languages it is the poets and the more poetical of the historians the pupil mostly learns, rarely the philosopher and the moralist. It was justly, I think, objected to the London University, that religion was not to be taught in its schools; *but is religion*

* The only moral principle at a public school is, that which the boys themselves tacitly inculcate and acknowledge; it is impossible to turn a large number of human beings loose upon each other, but opinion, and public opinion, instantly creates a silent but omnipotent code of laws. Thus, among boys there is always a vague sense of honor and of justice, which is the only morality that belongs to schools.

taught at any of our public institutions? previous, at least, to a course of Paley at the University. Attendance at church or chapel is not religion! the life, the guidance, the strength of religion, where are these? Look round every corner of the fabric of education, still Latin and Greek, and Greek and Latin are all that you can descry.

Mixtaque ridenti fundet colocasia ucanthe.”

Such is the system of English education. They have “schools enough and pupils enough,” but they are without competent religious instruction. The great movement in behalf of education which has given “schools enough and pupils enough” to England, commenced about thirty years ago. What are its sublime results upon the morals of the people? Why, in 1811, just thirty years since, there was one crime to 1988 inhabitants; in 1828 there was one to 721;† that is to say, under the potent influence of this system of education which rejects the Gospel, crime has increased in thirty years nearly three-fold! That this is not a partial view, or an erroneous statement, may be seen from a more authentic document, which I find in the Appendix to Beaumont and Tocqueville's Report, p. 140. In 1832 the British Parliament appointed a Select Committee to inquire into the best mode of giving efficacy to secondary punishments and to report their observations to the House of Commons. The report was made June 2d, 1832. They say:—“The rapid increase of the number of criminals in this country, (England and Wales,) has for some time created alarm and baffled all the efforts of philanthropists and politicians. In vain has it been tried to arrest this increase, either by amending our penal laws, or by establishing a more efficient police. All these means have not been sufficient to retard the progress of the evil, now to diminish the frightful catalogue which the records of jurisprudence annually offer. Without recurring to distant periods, it can be shown by documents furnished to the committee, that the number of individuals committed for trial, and acquitted or condemned, for crimes and offences, in England and Wales regularly increases.

NUMBER OF PERSONS COMMITTED FOR TRIAL.

From 1810 to 1817,	56,308
“ 1817 to 1824,	92,848
“ 1824 to 1831,	121,518

NUMBER OF CONVICTED INDIVIDUALS.

From 1810 to 1817,	35,259
“ 1817 to 1824,	62,412
“ 1824 to 1831,	85,257

Such, then, is the system of education in England, and such are its results upon the morals of society.

2nd. Let us now take a similar survey of education and crime, at different periods, in the United States. Our system of education has already been examined. I therefore proceed to the other branch of enquiry. To those who have been accustomed to examine these statistics, it is obvious, that crime ought to be diminishing annually, from natural causes in the United States. The reason for this I can best give in the language of Beaumont and Tocqueville, the committee who were appointed by the French government to examine our penitentiary system, and who have so carefully and philosophically executed their commission.

In general, it may be said, that, according to the natural course of things, the number of criminals must continually tend to diminish in most parts of the Union, though this would not precisely prove an increase of morality.

* England and the English, vol. I. pp. 186, 177, 167.
† Ency. Amer., vol. 4, Art. Crime. p. 27.

The population of the United States is composed of three very distinct elements.

One, of whites born in the country. Two, of coloured people. Three, of foreigners. The morality of these three classes, is very different. The white person, surrounded by his parents and friends, and owner of the soil, must necessarily be less inclined to commit a crime, than the foreigner, who arrives, unknown to anybody, exposed to a thousand passing wants, or the negro, degraded by public opinion and the law.

Now, the more time advances, the more also will the native white race preponderate over the two others. In fact, the natural progress of population will not be the same, for the black and the white race. In the north and centre of the Union, comfort and ease are to be found with the white, and poverty with the colored people. Moreover, the whites continually receive additional members, the colored, on the contrary, lose them. If we compare the native whites to the foreigners, we arrive at the same result. There are undoubtedly, now, more Europeans annually emigrating to the United States, than thirty years ago; but the natural increase of the American population is still faster, by far, than the increase of emigrants. Besides the emigrant counts but for himself in the class of foreigners, his children increase the number of Americans.

Each year, therefore, comparatively speaking, there must be, among the convicts, more native, white Americans, and fewer colored persons and emigrants; which, in fact, is the case. The sum total of convicts, in proportion to the whole population, must thus be annually less, because that class, which, according to circumstances, furnishes most crimes, is, at the same time, that in which criminals, in proportion to the population, are and must be less in number. Does it follow that the morality of the country increases? By no means; because the native white, the emigrant, and the negro, may each remain stationary in their respective morality, and yet the result be favorable. The decrease of crime proves, not that the elements which compose population, become more moral, but only that their relative proportion changes.

That which can be affirmed with greater certainty, is, that as long as the increase of crime in the United States, follows merely the progress of population, far from concluding from it, that the morality of the people remains the same, we must, on the contrary, conclude that it diminishes. Because, if the natives, the true population, did not commit, every year, more crimes, the total number of convicts ought to decrease continually, instead of remaining stationary.

The colored population decreases here every day, compared to the white population, which goes on continually increasing. Moreover, the foreigners who arrive every year from Europe, without means of existence, in these states, are a cause of crime, which is continually becoming less.

In the same measure as the population increases, the number of emigrants, though not decreasing in itself, becomes less in relation to the sum total of the inhabitants.

The population doubles in thirty-years; whilst the number of emigrants remains about the same. So that this cause of increase of crime in the North, though apparently stationary, loses every year its force in a statistical point of view; the cipher which represents it, remains always the same, considered by itself; but it becomes less

compared with another cipher which daily increases.*

In order that we may have a fair and full exposition of the connexion of education and crime I will select two States—one of which is a fair representation of the Middle and Western States, and the other of the New-England States. Let Pennsylvania then, represent the Middle and Western States. And of this State we have, in the work above referred to, the following statement:—

1795—1800, 1 convict to	4,181 inhabitants.
1800—1810, 1 “	4,387 “
1810—1820, 1 “	3,028 “
1820—1830, 1 “	3,968 “

Let Connecticut represent the New-England States; and her criminals statistics with the progress of time is as follows:—

1789 to 1800, 1 convict to	27,164 inhabitants.
1800 to 1810, 1 “	17,098 “
1810 to 1820, 1 “	13,413 “
1820 to 1830, 1 “	6,662 “

The statements above given, refer only to penal crimes. And had we the same means by which to get the gauge of immorality and vice, unvisited by the law, and show its increase with the progress of time, we should have results still more appalling.

Let us now turn to Scotland—a country where the Christian religion has been the basis of their system of national education. The connexion of religion with education in this country was noticed in my last number. I will here only remark that, as in our own country, so in Scotland, religious instruction has been growing less and less prominent for the last quarter of a century, and the results of it may be seen in the increase of crime during the last twenty years.

Provision was made for religious instruction in all her schools as early as 1693; and the whole system arranged and completed by an act of Parliament in 1699: but these provisions did not take effect so as to be universal and decisive in their influence, until a quarter of a century after this date.

Fletcher of Saltoun, writing in 1698 says, “At country weddings, markets, burials, and other like public occasions, both men and women are to be seen perpetually drunk, cursing, blaspheming and fighting together.” He tells us, that there were in Scotland more than 100,000 people begging from door to door, and all living without regard to the laws of God or man. At that time the whole population did not exceed 1,000,000. But in a little more than half a century from this time, so great was the change, wrought chiefly through the influence of religious instruction in the schools, that at the autumn circuits in 1757, not a single person in all the country was found guilty of any capital crime. In the time of Howard, when the population of Scotland was 1,600,000 only 134 persons were convicted of capital crimes in a period of 19 years—being on an average, 7 in a year; while in the same period, in the single circuit, of Norfolk, England, containing 800,000 persons, no less than 360 were condemned to death (beside 874 transported) which is an annual average of 19. Hence it is evident that, taking the comparative population into view, more than five crimes were committed in England to one in Scotland.

As suggested by this, it may be mentioned that the late Sir Henry Fielding, when speaking of

the effect of sound religious instruction on the morals and conduct of the lower classes, stated that during the whole of his long administration as one of the justices of Bow street, only 6 Scotchmen were ever brought before him for trial.*

And in 1811, the whole number of crimes brought before courts of justice, were 1 to 20,279 of the population, while in the same year in England, they were 1 to 1,988.

But I need not deal in figures; every body knows the character of the Scotch, and every body knows how much their moral virtue is the result of the prevailing spirit of religion in their systems of education.

Let us now look at Prussia, and inquire into the effects of the school system upon the morals of the community. I shall take occasion hereafter, to speak more fully of the Prussian system of education, and shall content myself now with simply presenting in a few words, the deepest religious spirit that pervades it, and the effect of it in diminishing crime.

In the first place, the teachers in their schools are required to be religious men, and their examinations previous to their admission to office is as particular in regard to their religious character, as it is in regard to their intellectual.

In the examination of Dr. Julius before the Education Committee of the British House of Commons, July, 1834, he was asked whether the teachers in the Prussian schools were persons of a religious turn of mind? Answer: “The whole teaching of the seminaries is directed to instil into them a deep feeling of religion!”

In the law of 1819 relating to the “Training of Primary Teachers,” we find it declared: “A school-master to be worthy of his vocation should be pious, discreet, and deeply impressed with the dignity and sacredness of his calling.”

“The principal aim of the primary moral schools should be to form men, sound both in body and mind, and to imbue the pupils with the sentiment of religion, and with that zeal and love for the duties of a school-master which is so closely allied to religion.

In the ordinance regulating the “Appointment of Teachers,” it is declared, “As a general rule, any man of mature age, of irreproachable morals and sincere piety, who understands the duties of the office he aspires to fill, and gives satisfactory proofs that he does, is fit for the post of public teacher.”

The manner in which the teachers observe these rules and prepare themselves for their duties, may be seen by the following extract from the Journal of a Conference of Teachers who met, in vacations, for consultation upon the business of their profession. The whole is like the specimen here introduced.

“FOURTH WEEK.

“Monday Oct. 22, A. M., 6½—7—Meditation. Teachers and parents forget not that your children are men, and that as such they have the ability to become reasonable. God will have all men to come to the knowledge of the truth. 7—8½, Bible instruction. Reading the Bible and verbal analysis of what is read, Jesus in the wilderness. 9—12, Writing. Exercise in small letters. P. M., 2—5, Writing as before. 5½—7, Singing. 8—8½, Meditation. Our schools should be Christian schools, for Christian children, and Jesus Christ should be daily the chief teacher. One thing is needful,

* Pen. Sys. U. S., App. p. 263.

* See an article in the N. Y. Observer by T. E., Dec. 1840.

Jesus Christ, the same yesterday, to-day, and forever. The great end of our schools therefore is the instruction of children in Christianity; or the knowledge of heavenly truths in hope of eternal life; and to answer the question, "what must I do to be saved."

The king gave his special approbation of this journal and caused a large number of copies to be printed and circulated throughout the kingdom. The Minister of Public Instruction expresses himself respecting it in the following terms:

"The view presented and acted upon by School Counsellor Bernhardt, that the important point is not the quantity and variety of knowledge communicated, but its solidity and accuracy; and that the foundation of all true culture consists in education to piety, the fear of God, and Christian humility; and accordingly that those dispositions before all things else, must be awakened and confirmed in teachers, that thereby they may exercise love, long-suffering and cheerfulness in their difficult and laborious calling—these principles are the only correct ones, according to which the education of teachers everywhere, and in all cases, can and ought to be conducted, notwithstanding the regard which must be had to the peculiar circumstances and the intellectual condition of particular provinces and communities."

Two hours every day are appropriated to religious instruction in the schools. In the second place, the clergy are expected and required to coöperate in carrying out the design of the system.

"In all the parishes of the Kingdom, without exception, the clergyman of every Christian communion shall seize every occasion, whether at church, or during their visits to schools, or in their sermons at the opening of classes, of reminding the schools of their high and holy mission, and the people of their duties towards the schools."

"But in confirming and determining here anew, (says the royal edict of 1819) the share of the clergy in the superintendence of the schools, we at the same time ordain, to the end that they may exercise this superintendence in a more enlightened manner, and that they may be thus enabled to maintain their dignity with the school-masters, that every clergyman whether of the protestant or catholic Church, study both the theory and practice of popular instruction; that he strive to render his studies whether at the university, the catholic faculties of theology, or the primary Roman schools, available to this end; and if he do not himself speak in the public schools whilst he is a candidate for holy orders, that at least he acquaint himself with their organization, and with the subjects there taught."

"At the time of examination for curacy or for the office of pastor, particular attention shall be paid to the knowledge the candidate possesses on the subject of education and teaching; and in future none shall be admitted into holy orders, if at their examinations, they do not give proof of the knowledge necessary for the right management and superintendence of schools."

"From a just reliance on the religious sentiments and enlightened views of the whole ecclesiastical body, we are confident that the share of salutary superintendence of the lower schools which is intrusted to them in order to preserve the bond between the Church and the schools, will be pre-

served with dignity, but also with gentleness and love, that they will honor the respectable profession of teacher in the persons of all its members; that they will endeavor to secure to them in their parishes, the consideration which is their due, and will always support them with vigor and firmness."

Such is the deeply religious character of public school instruction, in Prussia. This system commenced with Frederick William III., in 1799, and has been in full and complete operation for about 20 years. What are its effects upon the criminal statistics of the country? We will let the judicious and learned Dr. Julius, who has devoted special attention to this subject, not only in Prussia, his native country, but throughout the world—we will let this distinguished writer answer the question. In his examination before the Education Committee of the British House of Commons, in 1834, he was asked:—

"How long has this system been established?"

"It has been in full vigor now fifteen years."

"What is the effect on the population?"

"An excellent one. To give a very short account of the good effect of this general instruction, I can present the Committee with the number of young criminal delinquents during different years. In the year 1828, the proportion was 1 to 16,924 inhabitants. In 1829, it was 1 to 16,924."

In his observations appended to Dr. Leiber's letter to Bishop White, on the Relation between Education and crime, he says:—"Since 1828, the board of the minister of public instruction, has collected from all the tribunals and courts of law in the Kingdom, regular returns of all the indictments brought before them against boys or girls, not older than seventeen years. The numbers furnished by these official returns, and the proportion of this kind of indictments in each year, to the general population of the monarchy, are the following:—

	1828	1829	1830	1831
Until 11 years accomplished,	81	74	72	94
From 11 to 17 years,	671	517	544	638
Whole number of committed children,	752	591	616	732
Uninstructed children,	80	54	60	56
Children not yet having taken the communion,	469	410	357	431

Proportion to the whole population,
1828 1829 1830 1831
1: 16,924 1: 21,524 1: 21,167 1: 17,460

The first fact resulting from this table is, that under the Prussian School System, a simultaneous increase of the population of three per cent., (from 12,700,000 to 13,000,000) and a decrease of indictments against children, of three per cent., has taken place. This cheering fact connected with the remarkable circumstance that the indictments against children below eleven years, who had enjoyed the blessings of the system, only during four years, here increased (from 81 to 94) when a large decrease of the indictments against children of more than eleven years, (from 671 to 638,) took place, which were able to reap the full benefit of a religious and moral education, seems to prove undeniably, that the effects of the system have been good and beneficial."

In fourteen years the total amount of crime in the Kingdom had decreased under this system of education thirty-eight per cent.

Thus we see that while crime has been steadily and rapidly increasing, with the progress of time

and the increase of education; in England and the United States, it has been steadily and rapidly decreasing in Scotland and Prussia, where the religion of the gospel has such musical and complete influence in the system of education.

No wonder that M. Cousin, while contemplating the result of such a system of education, should exclaim—"Christianity ought to be the basis of the instruction of the people." C. D. J.

If earth (that is provided for mortality, and is possessed by the Maker's enemies,) have so much pleasure in it, that worldlings think it worth the account of their heaven: such a Sun to enlighten it, such an heaven to wall it about, such sweet fruits and flowers to adorn it, such variety of creatures, for the commodious use of it: What must Heaven needs be, that is provided for God himself, and his friends? How can it be less in worth, than God is above his creatures, and God's friends better than his enemies? I will not only be content, but desirous to be dissolved.—Hall.

Ecclesiastical Intelligence.

MASSACHUSETTS.

Bishop Griswold, during the last two weeks, has visited some of the churches in Rhode Island. On Sunday, the 25th, he preached three times in Westerly. The Rev. Mr. Newman had recently taken charge of that parish. Monday, he preached in Kingston; Tuesday, in Wakefield; Wednesday, at Tower Hill. In his visits to those four parishes, he was accompanied by the Rev. Mr. Newman, who assisted him in the service. Thursday, he preached in Wickford, and confirmed nine persons; and Friday in East Greenwich, where six received confirmation. Sunday, May 2d, he assisted in the communion in St. John's Church, Providence, in the morning; in the afternoon, preached in the same church, and confirmed eight; in the evening, preached in St. Stephen's Church, and confirmed three.

On Sunday next, the Lord permitting, he will institute the Rev. Mr. Robinson into St. Michael's Church, Marblehead; on Sunday, A. M., officiate in the same church, and in the afternoon be at Salem.—Ch. Witness.

CONNECTICUT.

A portion of the worshippers in Christ Church, in this city, have formed a new society, and purchased the lot of ground on the east side of Main street, directly north of the residence of the late Judge Brace, on which they intend to erect immediately a handsome edifice, to be called St. John's Church. The lot is 63 feet in front, and 130 feet in depth, and cost 5500 dollars. The situation is a very eligible one, and will particularly accommodate the southern part of the city.—Hartford Courant.

NEW-YORK.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.
City of Brooklyn.—Second Sunday after Easter, and St. Mark the Evangelist, April 23, confirmed 63 in St. Ann's Church.

City of New-York.—Third Sunday after Easter, May 2, in All Saints' Church, admitted Orlando Harriman, Jun., to Deacons' Orders, and the Rev. Albert D. Traver, Deacon, the Assistant Minister of the parish, and Principal of its Male Parochial School, to the Priesthood. Morning Prayer was read by the Rev. Anthony Ten Broeck, rector of the Church of the Nativity, (who also presented the candidate for the diaconate,) assisted by the Rev. Benjamin O. Peers, Secretary and Editor of the General Protestant Episcopal Sunday School Union, who read the Lessons; the Sermon preached by the Bishop; and the candidate for the Priesthood presented by the rector of All Saints', the Rev. Benjamin I. Haight.—Churchman.

BISHOP UNDERDONK'S APPOINTMENTS FOR VISITATION.
Fifth Sunday after Easter, or Rogation Sunday, May

* Prof. Stowe's Report, App. p. 122.

† Law of 1819—See Cousin's Report on the Prussian School, N. Y. ed. p. 61.

16, Glenn's Falls, Warren county. Tuesday, 18, Stillwater, Saratoga county. 19, Mechanicville. The Ascension of our Lord Jesus Christ, May 20, Milton. 21, Charlton. 22, West Charlton.

Sunday after Ascension, May 23, Port Jackson, Montgomery county. 24, Fonda. 25, Johnstown, Fulton county. Thursday, 27, Little Falls, Herkimer county. 28, Fairfield. 29, Norway.

Whitsunday, May 30, Herkimer. Tuesday in Whitsun-Week, June 1, Westford, Otsego county. Consecration A. M., Confirmation P. M. 2, Jacksonborough. Friday, 4, Schenectady.

Trinity Sunday, June 6, A. M. Trinity Church, Albany; 4 P. M. St. Luke's Chapel, West Troy, Albany county. 7, Lansingburgh Rensselaer county, Institution 8, Somers, Westchester county, laying corner-stone of church. St. Barnabas the Apostle, Friday June 11, Astoria Female Institute, Astoria, Queens county. 12, do.

First Sunday after Trinity, June 13, St. James' Church, New-York.

Second Sunday after Trinity, June 20, Williamsburgh, Kings county.

St. Peter the Apostle, Tuesday, June 29, Flushing, Queens county, St. Ann's Hall. 30, do. July 1, St. Thomas' Hall. 2, do.

Fourth Sunday after Trinity, July 4, Richmond, Richmond county. Thursday, 8, St. Paul's College, College Point, Queens county. 9, do.

Friday, July 23, Cold Spring, Putnam county.

Seventh Sunday after Trinity, and St. James the Apostle, July 25, Fishkill Landing, Dutchess county, Ordination A. M., Confirmation P. M. 26, do. Institution Wednesday, 28, Goshen, Orange county, Ordination A. M., Confirmation P. M. Friday, 30, Marlborough, Ulster county, Ordination A. M., Confirmation P. M.

Eighth Sunday after Trinity, August 1, Clermont, Columbia county.

Ninth Sunday after Trinity, August 8, Franklin, Delaware county. Tuesday, 10, Christ Church, Poughkeepsie, Dutchess county. 11, Pleasant Valley. 12, Lithgow. Saturday, 14, Pawlings.

Tenth Sunday after Trinity, August 15, Patterson, Putnam county, Ordination A. M., Confirmation P. M. Tuesday, 17, North Salem, Westchester county. 18, Somers. 19, Bedford. Saturday, 21, Whiteplains.

Eleventh Sunday after Trinity, August 22, A. M. Rye; 4 P. M. Mamaroneck. 23, New Rochelle. St. Bartholomew the Apostle, August 24, Eastchester. 25, Westchester.

Sixteenth Sunday after Trinity, September 26, St. Mary's Church, New-York.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.—*Ibid.*

At a meeting of the Standing Committee of the Diocese of New-York, held on the 1st instant, Mr. Orlando Harriman, lately an accredited minister of the Dutch Reformed Church, was recommended to the Bishop for Deacons' Orders, and Mr. Charles S. Little was recommended to be received as a Candidate for Orders.—*Churchman.*

The Rev. D. J. Burger having accepted an invitation to the Rectorship of St. John's Church, Cohoes, Albany county, N. Y., desires all letters and papers for him, directed to that place.—*Id.*

Bishop Onderdonk has received from the Wardens of Grace Church, Waterford, Saratoga county, the canonical certificate of the election of the Rev. George B. Eastman to the Rectorship of said Church.—*Ibid.*

WESTERN NEW-YORK.

The Rev. Benjamin W. Stone having resigned the Missionary station at Clyde, Wayne county, has been appointed Missionary at Penn Yan, Yates county, vacant by the resignation of the Rev. Mr. Embury.

The Rev. James O. Stokes has been appointed Missionary at Harpersville, Broome county.—*Gos. Mess.*

PENNSYLVANIA.

On Thursday, April 15th, Bishop Onderdonk confirmed fifteen persons in Emmanuel Church, New-Castle, Delaware; and on Sunday, the 2d inst., three in All Saints', and thirteen in Advent Churches, Philadelphia. The whole number of

persons confirmed in Philadelphia since the beginning of the present year, is 449.—*Banner of the Cross.*

We understand that the Rev. Charles H. Alden, of this city, has been appointed Chaplain in the Navy.—*Epis. Rec.*

The Rev. William Hilton has resigned the charge of St. Peter's Church, Great Valley, Chester, Co., Pa.—*Id.*

Rev. Edmund Neville, of Taunton, Mass., has accepted an invitation to the Rectorship of St. Philip's Church, Spring Garden. The building will be finished in two or three months, when our esteemed brother may be expected to enter upon his new and important field of labor.—*Id.*

The Rev. Alex. F. Dobb has taken letters of to dismission from the diocese of Pennsylvania that of Kentucky.—*Id.*

VIRGINIA.

It gives us great pleasure to announce to the friends and patrons of the Theological Seminary and High School, the arrival of the Rev. Dr. Sparrow, and his entrance on his duties connected with the department of Ecclesiastical History in the Seminary. Dr. Sparrow requests that all letters, papers, etc., designed for him be directed to "Theological Seminary, Fairfax County, Va."—*Southern Churchman.*

We forgot to mention in our last, that the Southern Churchman, heretofore published in Richmond, had recommenced its publication at Alexandria, D. C., under the editorial direction of the Rev. Mr. Lippitt.

The Rev. Wm. M. Jackson, having removed to Charlottesville, Va., requests all letters and papers for him directed to that place.

KENTUCKY.

The Rev. A. F. Dobb has received and accepted an invitation to the Rectorship of the Church of the Ascension, Frankfort, Kentucky; and requests that all letters and papers for him may be directed accordingly.

CHURCH OF ENGLAND.

From the London correspondent of the "Journal of Commerce," under date of April 7th.

Puseyism is making a desperate effort to rally notwithstanding the blows it has received from the Metropolitan and the Bishop of Oxford. Great excitement exists on the subject, and particularly since the Archbishop of Canterbury has ordered the Lambeth Librarian to withdraw from the Anglo-Catholic Society which has been formed by the Tractarians. In their present peculiar position, the Roman Catholic Bishop of London, Dr. Wiseman, has rather inopportunely come to their relief. You will see a letter from this very learned man in the Morning Chronicle of to-day, in which the Right Rev. Doctor, implores his followers not to look upon the quarrel as one among adversaries, in which Catholics have a right to exult, but "as a struggle of noble minds to break through chains that have bound them for years; to the pain of whose efforts and the embarrassment of whose situation it would be cruel to add the grief of a bitter taunt or untimely jeer." All this is very kind and considerate, but I should imagine the Puseyites are not very grateful to the Right Rev. Father for his commiseration or interference, and that they are more in a humor to exclaim "Help us from our friends!" This letter has settled the point, if there could have been any

human doubt on the subject, that the differences between Puseyism and Popery are but of a shadowy character, and that the recent movement at Oxford is nothing more nor less than that which the Pope's Vicar terms it—"The revival of Catholicity in England."

Literary.

[For the Church Record.]

OLD ENGLISH LITERATURE.

NUMBER XIV.

SOUTH.

The witty Doctor South, realized the Ideal of a Court Preacher. His conscience was as pliable, as his repartee was ready, and could as easily accommodate itself to time and occasions. Anthony à Wood, is the best authority we have for the account of South's life and character, and he wrote of both, with considerable bitterness. The reason of this, sprung out of a sharp retort, or rather a piece of impertinent smartness, which the witty Divine conveyed to the Historian of Oxford, in answer to the complaint of Anthony, as to a particular physical evil, with which he was annoyed. The story is briefly related in the 'General Biographical Dictionary.'

According to the above relation, South was a perfect Vicar of Bray. First, he was an Independent, and one of the rankest of that radical party; he next became a Presbyterian, moderating his zeal as the sect of Independents began to lose ground, and inveighing against them 'with all the malice of a fiend.' His third transformation was into a High Church of England man, after the death of Cromwell, and at the restoration of Charles; and, finally, we hear of him as Chaplain to James II., who was as genuine a Catholic, in his own heart, as ever lived.

At all times, he evinced toward the party he had just left, the basest ingratitude, and a bantering or rather contemptuous and malicious humor. He never through life forgot what he had acquired at Westminster; "Where, (says Wood,) he obtained a considerable stock of grammar and philosophical knowledge, but more of impertinence and sauciness."

A writer of his life, whom the General Biographical Dictionary, politely styles, 'the fanatic,' relates with evident complacency, two remarkable judgments, (as he considers them,) upon the false hearted and worldly Churchman. On two different occasions, when bitterly abusing the sects he had just deserted, he was seized with a sudden fit, large beads of sweat stood on his forehead, and his utterance failed him. The second occurrence of this quail, happened just after he had been appointed chaplain to Lord Clarendon, and when preaching before the Court.

We have looked through Clarendon, who has, in his history, drawn the portrait of almost every man of eminence, of his time, in vain, for the character of South.* At that time, a royalist and High Churchman, beside being the favorite preacher, South should shine in brilliant colors, among the rich portraits of Clarendon. At the same time, the penetrating genius of Clarendon, could have easily disclosed the private meanness of this brilliant man.

Apart from his forcible eloquence, and his genuine wit, South was more especially the favorite of

* That it is to be found, somewhere in it, we have no doubt, and should be happy to learn where.

the Court of Charles II., from the unblushing ridicule with which he assaulted his old associates, the Presbyterian party. In this respect, he resembled Butler, by the means of obtaining a dazzling reputation; though in point of worldly prosperity, he lived like a prince, while the comic poet starved. South is a prose Butler, in miniature, and may even approve himself almost the equal of the author of Hudibras, by the make-weight of sharp and weighty eloquence, he can throw into the scale. He was a great orator, as well as a caustic wit and an able scholar. An orator, too, of that popular make, just fitted for his courtly audience. His eloquence is a mixture of practical shrewdness, and biting satire, with classical allusion, and a perfectly pure style. Of all the old divines, South is the most direct and clear. His intellectual powers were complete. Unincumbered by the exhaustless fancy of Taylor, or the copious reasoning of Barrow, he had a fine perception of the proper and the right; a solid judgment, and a nimble, quick-witted fancy. If his fancy was not as high, (and it certainly was not,) as Taylor's, yet when he did rise to lofty declamation, it was concentrated and condensed. His style would have suited almost equally well, the bar or the senate. He has less of the mere divine in his sermons than of the philosopher and orator; and, the noblest passages in his noblest sermon,* would have come with propriety, from Bacon or Burke.

South's wit is so frequently referred to, that his eloquence is apt to be forgotten, but let any one read the second sermon (just referred to) in the first volume of his works and they cannot help confessing him, to have been a master. We forbear quoting long passages of fine declamation, to make room for a few examples of his keen satirical turn. In his sermon, on 'the Christian Pentecost,' he says of those who loved preaching better than any other part of the Church service, (a remnant of Presbyterianism,) and which he stigmatises, as a sort of itch; 'I cannot see but the itch in the ear, is as bad a distemper as in any other part of the body, and perhaps a worse.' In the same sermon, he has a cutting tirade on the Independents. "But amongst those of the late reforming age, all learning was utterly cried down. So that with them, the best preachers were such as could not read, and the ablest divines such as could not write. In all their preachments, they so highly pretended to the spirit, that they could hardly so much as spell the letter. To be blind, was to be with them the proper qualification of a spiritual guide, and to be book-learned, (as they called it,) and to be irreligious, were almost terms convertible. None were thought fit for the ministry, but tradesmen and mechanics, because none else were thought to have the spirit. Those only were accounted like St. Paul, who could work with their hands, and in a literal sense, drive the nail home, and be able to make a pulpit before they preached in it." This is almost as good as Butler in Hudibras, on the same worthies; and, as pointed as anything in the 'Tale of a Tub.' In the sermon on the text—"Her ways are ways of pleasantness, and all her paths, are peace," occurs this strong contrast.

How vastly disproportionate are the pleasures of the eating and of the thinking man! Indeed, as different as the silence of an Archimedes in the study of a problem and the stillness of a sow, at her wash. Farther on, he speaks of 'the absurd austerities, so much prized and exercised by

'some of the Romish profession. Pilgrimages going barefoot, hair shirts and whips, with all such gospel-artillery, are their only helps to devotion. . . . It seems that with them, a man sometimes cannot be a penitent, unless he also turns vagabond, and *foots it to Jerusalem*. . . . Thus what was Cain's curse, becomes their religion." In ridiculing their senseless scourgings, he infers that they regarded such self-punishments to be means of grace; adding, with fine irony, 'The truth is, if men's religion lies no deeper than their skin, it is possible they may scourge themselves into very great improvements.' In the preface to a sermon, preached at the consecration of a chapel, 1667; he has another hit at his quondam friends and refers to 'a miraculous revolution reducing many from the head of a triumphant rebellion to their old condition of masons, smiths, and carpenters, that in this capacity they might repair what, as colonels and captains they had ruined and defaced.'

South was unquestionably the wit of the English Church, before Swift. Dr. Eachard, in his book on the causes of the contempt into which the clergy had fallen, and Earle, in his characters, had displayed admirable satirical powers. But among the preachers, this quality had not yet become conspicuous. Perhaps, the propriety of a professed wit in the pulpit, may be doubted; not that a very good man may not be a shining wit, but the presumption is, that he who indulges a comic fancy on sacred themes, who, (unnecessarily) jeers at the follies of mankind, (not their vices,) is hardly the proper guide and director of his people. Earnestness and sincerity are the peculiar traits of the good divine, and these may be sacrificed to the love of display, and the applause of a crowd.

We have spoken of South, in the same sentence with Swift. There was something, of a moral likeness between them; as men, they were both worldly and ambitious; though South had far more of the time-server in him, than the manly Dean of St. Patrick. They were, both, men of genuine wit, and of the same kind of wit too; that which delighted in sharp, pungent satire. They were both smart and neat, even in their ordinary style of composition. South had an eloquence, to which Swift could offer no pretensions; yet Swift had invention and creative humour. South was more fortunate in his patrons; Swift happier in his friendships. Of the private life of South, we know little; of the domestic history of Swift, we know too much to his disadvantage. But when we speak of them, as wits and great writers, we have nothing to add but unqualified praise. J.

FAMOUS OLD PEOPLE : *Being the Second Epoch of Grandfather's Chair. By Nathaniel Hawthorne, author of Twice-told Tales. Boston, 1841.*

If we were pleased with the former volume of this series, we are charmed with the present. It continues the history of the Old Chair, on which sat, during this epoch, Master Ezekiel Cheever, the most renowned schoolmaster, the Dr. Busby of his day; then, the renowned Cotton Mather; after him, Elisha Cooke, "a famous advocate of the peoples' rights;" Mr. Cooke resigned the chair to Governor Burnet, son of the Bishop, who, in turn, bequeathed it to Governor Belcher. This official dignitary soon resigned both his office and the chair to his successor, Shirley. In 1757 Thomas Pownall sat in it, as Governor, for a short time; but, in two years after, was appointed Governor of South Carolina. Once the chair was

transferred to the garret as a piece of useless lumber, by Sir Francis Bernard; once it was kicked over by the Earl of Loudon in a fit of passion. Hutchinson, the dull historian of New England, a land so rich in wild adventure and varied romantic incident, obtained possession of the glorious old chair, and deserves our respect, for the veneration with which he regarded it. The Lieutenant-Governor is the last sitter in the chair, included in the Second Epoch.

Apart from its beautiful morality, unostentatious, but none the less pure and real; and apart from the rich strokes of fancy scattered through the volume, this little book is of a most useful character. It is invaluable to an American boy or girl, and quite indispensably necessary in the education of a New Englander.

It touches not only on the eminent characters, but also the important events of that day. It presents a very good outline of the manners and popular feeling of the time. Separate tales mark the more important topics and incidents; as, "The Rejected Blessing," "The Provincial Muster," "The Acadian Exiles." As an example of rare talent for story-telling and picturesque, though simple description, we extract the account of

THE OLD FASHIONED SCHOOL.

"Now imagine yourselves, my children, in Master Ezekiel Cheever's schoolroom. It is a large, dingy room, with a sanded floor, and is lighted by windows that turn on hinges, and have little diamond shaped panes of glass. The scholars sit on long benches, with desks before them. At one end of the room is a great fire-place, so very spacious, that there is room enough for three or four boys to stand in each of the chimney corners. This was the good old fashion of fire-places, when there was wood enough in the forests to keep people warm, without their digging into the bowels of the earth for coal.

"It is a winter's day when we take our peep into the schoolroom. See what great logs of wood have been rolled into the fire-place, and what a broad, bright blaze goes leaping up the chimney! And every few moments, a vast cloud of smoke is puffed into the room, which sails slowly over the heads of the scholars, until it gradually settles upon the walls and ceiling. They are blackened with the smoke of many years already.

"Next, look at our old historic chair! It is placed, you perceive, in the most comfortable part of the room, where the generous glow of the fire is sufficiently felt, without being too intensely hot. How stately the old chair looks, as if it remembered its many famous occupants, but yet were conscious that a greater man is sitting in it now! Do you see the venerable schoolmaster, severe in aspect, with a black skull-cap on his head, like an ancient Puritan, and the snow of his white beard drifting down to his very girdle? What boy would dare to play, or whisper, or even glance aside from his book, while Master Cheever is on the look out, behind his spectacles! For such offenders, if any such there be, a rod of birch is hanging over the fire-place, and a heavy ferule lies on the master's desk.

"And now school is begun. What a murmur of multitudinous tongues, like the whispering leaves of a wind-stirred oak, as the scholars can over their various tasks! Buzz, buzz, buzz! Amid just such a murmur has Master Cheever spent above sixty years; and long habit has made it as pleasant to him as the hum of a bee-hive, when the insects are busy in the sunshine.

"Now a class in Latin is called to recite. Forth

* That on the text "And God made man in his own image."

Steps a row of queer looking little fellows, wearing square-skirted coats, and small clothes, with buttons at the knee. They look like so many grand-fathers in their second childhood. These lads are to be sent to Cambridge, and educated for the learned professions. Old Master Cheever has lived so long, and seen so many generations of school boys grow up to be men, that now he can almost prophesy what sort of a man each boy will be. One urchin shall hereafter be a doctor, and administer pills and potions, and stalk gravely through life, perfumed with assafetida. Another shall wrangle at the bar, and fight his way to wealth and honors, and, in his declining age, shall be a worshipful member of his Majesty's council. A third—and he is the Master's favorite—shall be a worthy successor to the old Puritan ministers, now in their graves; he shall preach with great unction and effect, and leave volumes of sermons, in print and manuscript, for the benefit of future generations.

"But, as they are merely school-boys now, their business is to construe Virgil. Poor Virgil, whose verses, which he took so much pains to polish, have been mis-scanned, mis-parsed, and mis-interpreted, by so many generations of idle school boys! There, sit down, ye Latinists. Two or three of you, I fear, are doomed to feel the master's ferule."

"Next comes a class in Arithmetic. These boys are to be the merchants, shopkeepers, and mechanics, of a future period. Hitherto, they have traded only in marbles and apples. Hereafter, some will send vessels to England for broadcloths and all sorts of manufactured wares, and to the West Indies for sugar, and rum, and coffee. Others will stand behind counters, and measure tape, and ribbon, and cambric, by the yard. Others will upheave the blacksmith's hammer, or drive the plane over the carpenter's bench, or take the lapstone and the awl, and learn the trade of shoemaking. Many will follow the sea, and become bold, rough sea-captains."

"This class of boys, in short, must supply the world with those active, skilful hands, and clear sagacious heads, without which the affairs of life would be thrown into confusion, by the theories of studious and visionary men. Wherefore, teach them their multiplication table, good Master Cheever, and whip them well, when they deserve it; for much of the country's welfare depends on these boys."

"But, alas! while we have been thinking of other matters, Master Cheever's watchful eye has caught two boys at play. Now we shall see awful times! The two malefactors are summoned before the master's chair, wherein he sits, with the terror of a judge upon his brow. Our old chair is now a judgment seat. Ah! Master Cheever has taken down that terrible birch-rod! Short is the trial—the sentence quickly passed—and now the judge prepares to execute it in person. Thwack! thwack! thwack! In those good old times, a schoolmaster's blows were well laid on."

"See! the birch-rod has lost several of its twigs, and will hardly serve for another execution. Mercy on us, what a bellowing the urchins make! My ears are almost deafened, though the clamor comes through the far length of a hundred and fifty years. There, go to your seats, poor boys; and do not cry, sweet little Alice; for they have ceased to feel the pain, a long time since."

"And thus the forenoon passes away. Now it is twelve o'clock. The master looks at his great silver watch, and then, with tiresome deliberation, puts the ferule into his desk. The little multitude

await the word of dismissal, with almost irrepressible impatience.

"You are dismissed," says Master Cheever.

"The boys retire, treading softly until they have passed the threshold; but, fairly out of the schoolroom, lo, what a joyous shout!—what a scampering and trampling of feet!—what a sense of recovered freedom, expressed in the merry uproar of all their voices! What care they for the ferule and birch-rod now? Were boys created merely to study Latin and Arithmetic? No; the better purposes of their being are to sport, to leap, to run, to shout, to slide upon the ice, to snow-ball!

"Happy boys! Enjoy your play-time now, and come again to study, and to feel the birch-rod and the ferule, to-morrow: not till to-morrow, for to-day is Thursday-lecture; and ever since the settlement of Massachusetts, there has been no school on Thursday afternoons. Therefore, sport, boys, while you may; for the morrow cometh, with the birch-rod and the ferule; and after that, another morrow, with troubles of its own."

"Now, the master has set every thing to rights, and is ready to go home to dinner. Yet he goes reluctantly. The old man has spent so much of his life in the smoky, noisy, buzzing school-room, that, when he has a holiday, he feels as if his place were lost, and himself a stranger in the world. But forth he goes; and there stands our old chair, vacant and solitary, till good Master Cheever resumes his seat in it to-morrow morning."

LEMPRIERE'S CLASSICAL DICTIONARY: *Dean's Stereotype Edition. 1840.*

To the merit of Professor Anthon's great work, we have already borne our humble testimony. Since then, the publisher of the book named at the head of this paragraph, has sent us a copy of it; and, as an act both of justice and courtesy, we willingly bring it to the notice of our readers. The work was revised by Professors Da Ponte and Ogilby, and has reached a tenth edition. Of the first-named gentleman, who has died since he completed his share of the work, we can only say, with the many who knew him, that his early departure has awakened regret in the minds of those who knew how to appreciate extensive historical information, and classical attainments. Professor Ogilby now fills a chair in the General Theological Seminary of the Protestant Episcopal Church, in the important department of Ecclesiastical History. This joint production of the gentlemen we have named, possesses two recommendations. First, as far as the subject would permit, it is an expurgated work, having been freed from much that was objectionable in Lempriere. Candor, however, here compels us to add, that, with the utmost care, a classical dictionary can scarcely avoid occasionally mentioning that which is likely to prove offensive to a fastidious delicacy. The other merit of this book, consists in the fact of the additions made to it. It is much superior to Lempriere's original work, and our readers ought not to confound the two productions.

SERMON DELIVERED AT THE CONSECRATION OF
THE REV. STEPHEN ELLIOTT, D. D., FOR THE
DIOCESE OF GEORGIA: *By the Right Rev. William Meade, D. D., Assistant Bishop of Virginia—with an Appendix.*

This excellent sermon was published at the request of the bishops and other ministers who were present at the consecration of Dr. Elliott, and as might have been expected, from its author, is a

very faithful exposition of the duties and responsibilities of a Bishop;—duties which the author himself honestly performs, and responsibilities which he deeply feels. The discourses, after asserting the received view of the Church on the subject of divers orders in the Christian ministry, proceeds to set forth how a bishop ought to behave himself, 'in the house of God,' under the following heads:—first, he ought to be a diligent 'preacher' of God's word; secondly, he should take good heed to his duty in 'choosing, ordaining, and ruling the other orders which are appointed for the work of the ministry;' thirdly, as to his own behavior, a bishop must not forget the Apostle's injunction to a bishop, 'Keep thyself pure,' and must take heed not to himself only, but also to 'the doctrine,' especially the great doctrine, without 'reserve,' that 'Christ Jesus came into the world to save sinners;' but in preaching *faith* in Christ, it must be plainly declared, that *faith* is not to be *alone*—if it be, it is dead. Let the rich, the gay, the fashionable, the pleasure-loving and pleasure-seeking, who call themselves Christians, be warned with fidelity, that they cannot love God and the world too. Let the poor also be especially remembered, and as adapted to the circumstances of place; the Bishop, particularly enjoins, what he and Bishop Gadsden have long practically illustrated, attention to the spiritual wants of those who are in bondage around them. A regard to Christian education, is also enforced as part of a bishop's duty. This is an outline of the topics on which the preacher dilated at large, and the Church could wish no better bishops than would be made by a strict observance of the 'godly counsel' contained in this discourse.

The Appendix, extending to more than a hundred pages, is on the rule of faith, and in it, 'the opinions of the Oxford divines, and others agreeing with them, on the subject of tradition, are considered; and some of the consequences thereof set forth.' It would be doing injustice to Bishop Meade, to attempt in our limited space, any thing like an analysis of this appendix. Its table of contents, however, we subjoin, as it will furnish the reader with some idea of the work.

- Chapter 1.—The Scriptures the rule of faith. The means of ascertaining their sense.
- " 2.—Opinions of the Oxford writers as to Scripture and tradition.
- " 3.—Objections to their views, drawn from the Bible itself.
- " 4.—Objections to their views, from Reformers, and the Prayer-book.
- " 5.—Objections from the Fathers.
- " 6.—The difficulties of tradition.
- " 7.—On the right use of tradition.
- " 8.—The effects of overvaluing tradition, and the practice of the primitive Church.
- " 9.—The object of the advocates of tradition is to establish certain high views, not clearly seen (as they affirm) in the Scriptures and prayer-book.
- " 10.—Their extravagant views of the Sacraments.
- " 11.—Their views of Baptism.
- " 12.—Their views of the Lord's Supper.
- " 13.—Their views in relation to other doctrines, and ancient usages which they wish restored.
- " 14.—The effect of such views and practices on the doctrine of justification by faith, as set forth in our Articles.
- " 15.—The sentiments of English bishops and others as to the tendency of Oxford Divinity.
- " 16.—The practical tendency of this system, as evidenced by historical facts.
- " 17.—Extracts from No. 87 of the Oxford tracts, written during the year 1840, on the doctrine of Reserve, being a continuation and defence of the former tract.
- " 18.—Extracts from Tract 86, showing their views of the Prayer-book, as it now is.
- " 19.—Concluding remarks, and proposition to republish in this country some of the various answers made to the tracts, by eminent English writers.

In the main scope of the Bishop's remarks, we cordially concur, and agree with him generally, in his conclusions; though we might perhaps in some few instances, prefer another mode of reach-

ing them. We are heartily glad too, that he has published his views, for we freely confess that since the appearance of tract No. 90, the time, we think, has come, when the members of our Communion, must speak out plainly, and say whether they are Protestants or Romanists. We are happy in the thought that the great body of our bishop's have no lurking suspicion that the reformers reformed too much, and unless we mistake the signs of the times, we shall hear no uncertain sound from more of them ere long. From the latter part of Bishop Meade's Appendix, we observe that he purposes visiting England, during this summer, and we are glad of it, for he will bring back what we know has been greatly needed, a correct view of the precise influence of the Tractarians, on the mass of the Church of England. It has been supposed here, to be much greater than it now is, or ever was.

Anthology.

THE NIGHTINGALE'S DEATH SONG.

BY MRS. HEMANS.

Mournfully, sing mournfully,
And die away, my heart;
The rose, the glorious rose is gone,
And I, too, will depart.

The skies have lost their splendor,
The waters changed their tone,
And wherefore, in the faded world,
Should music linger on?

Where is the golden sunshine,
And where the flower-cup's glow?
And where the joy of the dancing leaves,
And the fountain's laughing flow?

A voice in every whisper
Of the wave, the bough, the air,
Comes asking for the beautiful,
And moaning—"Where, oh! where?"

Tell of the brightness parted,
Thou Bee, thou Lamb at play!
Thou Lark, in thy victorious mirth!
—Are ye, too, pass'd away!

Mournfully, sing mournfully!
The royal Rose is gone:
Melt from the woods, my spirit, melt,
In one deep farewell tone.

—Not so!—swell forth triumphantly
The full, rich fervent strain!
Hence, with young Love and Life I go,
In the Summer's joyous train.

With sunshine, with sweet odor,
With every precious thing,
Upon the last warm southern breeze,
My soul its flight shall wing.

Alone I shall not linger
When the days of hope are past,
To watch the fall of leaf by leaf,
To wait the rushing blast.

Triumphantly, triumphantly,
Sing to the woods, I go!
For me, perchance in other lands,
The glorious rose may blow.

The sky's transparent azure,
And the greensward's violet breath,
And the dance of light leaves in the wind,
May these know naught of Death.

No more, no more sing mournfully!
Swell high, then break my heart!
With Love, the Spirit of the Woods,
With Summer I depart!

H Y M N.*

(Written at the Holy Sepulchre in Jerusalem.)

Saviour of mankind, Man Emmanuel!
Who sinless died for sin; who vanquished hell;
The first fruits of the grave; whose life did give
Light to our darkness; in whose death we live;
Oh! strengthen Thou my faith, convert my will,
That mine may thine obey; protect me still,
So that the latter death may not devour
My soul, sealed with thy seal. So in the hour
When Thou (whose body sanctified this tomb,
Unjustly judged,) a glorious judge shalt come
To judge the world with justice, by that sign
I may be known and entertained for thine.

* By George Sandys, son of Archbishop Sandys, of York. G. S. was born 1657.

Miscellaneous.

[From the London English Journal.]

WHY ARE THEY SHUT?

BY HORACE SMITH.

"Let us pass through, and none shall do you any hurt; howbeit, they would not open unto him."—1 MACCABEES.

MADAME DE STAEL, as well as many other pious and enlightened foreigners, have condemned our English custom of closing all places of public worship, excepting on the Sabbath, as tantamount to a denial of religion, or at least of devout meditation in its most appropriate locality, on six days out of the seven. They do not require that service should be daily solemnized, as it is in Catholic countries, (though it ought, I suspect, to be more frequently performed in our own, if the canon law and the rubric were literally obeyed,) but they urge that much good might be effected by leaving our cathedrals and churches constantly open, as inevitable stimulants of devout feeling and perhaps of occasional thanksgiving, or prayerful reflection, to those who might visit them, however casually or hastily. It has been objected, that where there are doors at each extremity, the sacred edifices might be used as mere thoroughfares, or short cuts, as is frequently the case upon the continent. And why should they not, if we admit the possibility, that, while hundreds may pass through unreflecting and unbefitted, a single individual may feel and durably retain the hallowing influence of the place, however hurried may be his transit? As Eternity hangs from the present moment, so may the amendment of a whole life depend upon a passing impression. Grace may be vouchsafed even to the supplication of an instant. There is no presumption in the well-known epitaph on a man killed by a fall from his horse—

'Betwixt the stirrup and the ground,
Mercy I asked, and mercy found.'

Why should we not, therefore, avail ourselves of every accessory, every stimulant, and situation, that may awaken holy feelings and aspirations, however transitory; and what so likely to elicit them, what spectacle or site so suggestive and sanctifying, as the interior of a sacred edifice?

Contemplating, as I do, the whole world as a vast natural temple, whose lamps are the glorious firmamental lights, whose choir the mingled voices of all living things, whose organ the sonorous euphony of winds and waves, whose congregation the vast brotherhood of man—I can never cast my eyes over the three-leaved bible of earth, sea, and sky, without holy impressions, which, I would humbly hope, have tended to convert every day into a Sabbath, and have exercised a practical influence upon my life. From the mass of mankind, as I am well aware, it were vain to expect any such abstract or creative imaginings; the more necessary is it that they should be supplied with all such visible and tangible aids as may elevate their minds, as often as possible, from their daily grovelling into a higher and a happier sphere.

In point of suggestiveness, our simple, unadorned, and spiritual Protestant churches, have become a sort of 'caviare to the million,' whose imagination can only be stimulated through the instrumentality of the senses. There is a medium between idolatry and admiration, between the worship of images and pictures, or a belief in the intercession of saints, and the wholesome use of types and emblems, as stimulants to pious yearnings; or a reverence for particular tombs and monuments, as sources of elevating association with the past or the future. For one over-apprehensive visionary whose devotion may be pushed into idolatry by the sight of reli-

gious sculptures or paintings, there are at least a hundred of our phlegmatic and unimaginative countrymen, whose piety remains altogether dormant for want of some such awakening harbingers and appellants. In a choice between the certain indifference of many, and the possible observation of a few, we should be more anxious to animate the faith of the former, than fearful that the faith of the latter may become too lively.

* * * * *

The following stanzas were composed while the author was sitting *outside* a country church in Sussex, much regretting that, as it was a week-day, he could not gain admittance to the interior of the sacred edifice:—

Why are our churches shut with jealous care,
Bolted and barred against our bosom's yearning,
Save for the few short hours of Sabbath prayer,
With the bell's tolling stately returning?

Why are they shut?

If, with diurnal drudgeries o'er wrought,
Or sick of dissipation's dull vagaries,
We wish to snatch one little space for thought,
Or holy respite in our sanctuaries,

Why are they shut?

What! shall the Church, the house of Prayer no more
Give tacit notice from its fastened portals,
That for six days 't is useless to adore,
Since God will hold no communions with mortals?

Why are they shut?

Are there no sinners in the churchless week
Who wish to sanctify a vowed repentance?
Are there no hearts bereft which faint would seek
The only balm for Death's un pitying sentence?

Why are they shut?

Are there no poor, no wronged, no heirs of grief,
No sick, who, when their strength or courage falters,
Long for a moment's respite or relief,
By kneeling at the God or MERCY'S altars?

Why are they shut?

Are there no wicked, whom, if tempted in,
Some qualm of conscience or devout suggestion
Might suddenly redeem from future sin?
Oh! if there be, how solemn is the question,

Why are they shut?

In foreign climes mechanics leave their tasks
To breathe a passing prayer in their Cathedrals:
There they have week-day shrines, and no one asks,
When he would kneel to them, and count his head-rolls,

Why are they shut?

Seeing them enter sad and discontented,
To quit those cheering fanes with looks of gladness,—
How often have my thoughts to ours reverted!
How oft have I exclaimed, in tones of sadness,

Why are they shut?

For who within a Parish Church can stroll,
Wrapt in its week-day stillness and vacation,
Nor feel that in the very air his soul
Receives a sweet and hallowing lustration?

Why are they shut?

The vacant pews, blank aisles, and empty choir,
All in a deep sepulchral silence shrouded,
An awe more solemn and intense inspire,
Than when with sabbath congregations crowded.

Why are they shut?

The echoes of our footsteps, as we tread
On hollow graves, are spiritual voices;
And holding mental converse with the dead,
In holy reveries our soul rejoices.

Why are they shut?

If there be one—one only—who might share
This sanctifying week-day adoration,
Were but our Churches open to his prayer,
Why, I demand with earnest iteration,

Why are they shut?

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